

Waqf Management from the Perspective of K.H. Abdul Manaf Mukhayyar for Islamic Education Development at Darunnajah Jakarta

Sofwan Manaf
Universitas Darunnajah
sofwanmanaf@darunnajah.ac.id

Abstract: *This research analyzes the function of waqf management of K.H. Abdul Manaf Mukhayyar in The Development of Islamic Education on Darunnajah Islamic boarding school Jakarta. The objective of this study is to find out the views of K.H. Abdul Manaf Mukhayyar and implement waqf management in the development of Islamic education at Darunnajah Islamic Boarding School. This study used descriptive qualitative method with data collection techniques observation, in-depth interviews and documentation. Data were analyzed using the Miles and Huberman interactive model, also source triangulation as well as member checking for data validity. The findings indicate that, for K H Abdul Manaf Mukhayyar, "Waqf management is the foundation of independence for Islamic boarding schools" Waqf must be placed right in the destination as a source (where main funds are derived) Therefore it should not be dependent on personal interests. He stressed on the separation of waqf and personal assets, transparency in management, and accountability via layers of evaluation. The Implementation in Darunnajah includes the management of land, buildings, cash funds, and productive business units, with regular evaluation from nadzir board as well foundation administrators and financial audit team. This waqf management directly benefits students, teachers and staff in the form of education subsidies, scholarships and developing boarding-school branches. So, the thoughts and practice of waqf management initiated by K.H. Abdul Manaf Mukhayyar turned out to be very relevant in enhancing accountability, increasing public confidence, and strengthening the independency of Islamic educational institutions. The waqf management model that he established and practiced at Darunnajah Islamic Boarding School may be a good example of the direction for other Islamic education institutions to achieve an independent, sustainable, and community-sponsored education system.*

Keywords: *Waqf Management, K.H. Abdul Manaf Mukhayyar, Islamic Education, Islamic Boarding School.*

Abstrak: Penelitian ini mengkaji peran pengelolaan wakaf yang dijalankan oleh K.H. Abdul Manaf Mukhayyar dalam pengembangan pendidikan Islam di Pondok Pesantren Darunnajah, Jakarta. Tujuan penelitian adalah menggali pandangan K.H. Abdul Manaf Mukhayyar sekaligus menelusuri penerapan pengelolaan wakaf dalam memajukan pendidikan Islam di pesantren tersebut. Pendekatan yang digunakan adalah metode kualitatif deskriptif, dengan pengumpulan data melalui observasi, wawancara mendalam, serta studi dokumentasi. Analisis data dilakukan menggunakan model interaktif Miles dan Huberman, sementara keabsahan data dijaga melalui triangulasi sumber dan pengecekan kembali kepada informan (*member checking*). Hasil penelitian menunjukkan bahwa menurut K.H. Abdul Manaf Mukhayyar, "pengelolaan wakaf merupakan fondasi kemandirian bagi pondok pesantren". Wakaf harus diarahkan tepat pada tujuannya sebagai sumber utama pendanaan, sehingga tidak boleh tunduk pada kepentingan pribadi. Beliau menekankan pentingnya pemisahan antara harta wakaf dan harta pribadi, keterbukaan dalam pengelolaan, serta pertanggungjawaban melalui evaluasi berlapis. Penerapannya di Darunnajah mencakup pengelolaan tanah, bangunan, dana tunai, hingga unit-unit usaha produktif, yang secara berkala dievaluasi oleh dewan nadzir bersama pengurus yayasan dan tim audit keuangan. Pengelolaan wakaf ini memberi manfaat langsung kepada santri, guru, dan tenaga kependidikan dalam bentuk subsidi pendidikan, beasiswa, serta pengembangan cabang-cabang pesantren. Dengan demikian, gagasan dan praktik pengelolaan wakaf yang dirintis K.H. Abdul Manaf Mukhayyar terbukti sangat relevan untuk memperkuat akuntabilitas, menumbuhkan kepercayaan masyarakat, dan mengukuhkan kemandirian lembaga pendidikan Islam. Model pengelolaan wakaf yang diterapkan di Pondok Pesantren Darunnajah dapat menjadi rujukan yang baik bagi lembaga pendidikan Islam lain untuk mewujudkan sistem pendidikan yang mandiri, berkelanjutan, dan didukung oleh masyarakat.

Kata kunci: Manajemen Wakaf, K.H. Abdul Manaf Mukhayyar, Pendidikan Islam, Pondok Pesantren.

Introduction

Etymologically, waqf means "to hold" (*al-habs*), and in Islamic jurisprudence it is understood as the transfer of private ownership into communal ownership so that its benefits may continuously be enjoyed

by society.¹ Being *tabarru'* (voluntary) in nature and bearing *jariyah* (continuous) value, waqf constitutes an instrument of Islamic philanthropy that plays an important role in the social, economic, cultural, and especially educational fields.² However, the success of waqf is largely determined by professional, transparent, and accountable management.³ In Indonesia, one concrete example is Darunnajah Islamic Boarding School in Jakarta, founded by K.H. Abdul Manaf Mukhayyar through waqf assets.⁴ He asserted that waqf must serve both as a continuous charity (*amal jariyah*) and as an instrument for developing Islamic education, even aspiring for Darunnajah to grow like Al-Azhar University in Cairo.⁵ Today, Darunnajah manages a range of productive waqf assets, from land, plantations, and properties to business units.⁶ Nevertheless, challenges remain in the form of business management, the limited professionalism of human resources, and the transparency of governance. This is precisely what makes the study of waqf management according to K.H. Abdul Manaf Mukhayyar important, particularly in order to examine his contribution to strengthening the sustainability and quality of Islamic education at Darunnajah Islamic Boarding School.

Based on previous studies, research on waqf and Islamic education has been conducted extensively with diverse foci. Aulia Tri Syamsul Alam examined the fundraising strategy for waqf assets at

¹Sayyid Sabiq, *Fiqh Al-Sunnah*, vol. 3 (Beirut: Dar al-Fikr, 1990); Ahmad Rofiq, *Hukum Islam Di Indonesia*, 2nd ed. (Jakarta: Raja Grafindo Persada, 1997).

²Abdurrahman Kasdi, "Peran Nadzir Dalam Pengembangan Wakaf," *Jurnal Zakat Dan Wakaf* 1, no. 2 (2014): 213–26.

³Wildan Munawar, "Profesionalitas Nazir Wakaf: Studi Manajemen Wakaf Produktif Di Lembaga Wakaf Daarut Tauhiid," *Journal of Islamic Economics and Finance Studies* 2, no. 1 (2021): 17, <https://doi.org/10.47700/jiefes.v2i1.2731>.

⁴Sri Nanang Setiono, *Biografi K.H. Abdul Manaf Mukhayyar* (Jakarta Selatan: Pondok Pesantren Darunnajah, 2014).

⁵Much Hasan Darajat, "Peran Wakaf Dalam Pendidikan Islam: Kontribusi Pemikiran K. H. Abdul Manaf," *Proceeding ICOP: International Conference On Pesantren* 1, no. 1 (2024): 13–35, <https://doi.org/10.61159/icop.v1i1.235>.

⁶Sofwan Manaf and Ihwan Mahmudi, *20 Tahun Dewan Nadzir Darunnajah: Tak Lelah Menjaga Amanah* (Jakarta: Dewan Nadzir Darunnajah, 2016).

Darunnajah 2 Cipining, with an emphasis on the collection of waqf assets.⁷ Isa Anshori studied the role of waqf in the development of Islamic education at MTs Pesantren Al-Andalusia, Sukabumi,⁸ while Ali Imron examined the management of productive waqf at the Baitusy Syakirin Foundation, Bantul.⁹ All three studies highlight the contribution of waqf, but they differ from the present study, which focuses on waqf management at Darunnajah Islamic Boarding School in Jakarta. The novelty (*novelty*) of this study does not lie merely in the difference of object, but in its theoretical and methodological contribution. Theoretically, this study positions the thought of K.H. Abdul Manaf Mukhayyar particularly the principle of strictly separating personal assets from waqf assets and the layered accountability model he conceived as an antithesis to traditional waqf governance, which often rests on familial ties (nepotism) and is weak in accountability. This thought is analyzed through the framework of productive-waqf management theory and the sustainability of waqf assets, thereby moving beyond previous studies that emphasized the aspects of fundraising and the physical contribution of waqf. Methodologically, the novelty lies in combining the tracing of a scholar's thought with the verification of institutional practice through source triangulation, which yields a conceptual model of accountable and sustainable educational-waqf governance.

K.H. Abdul Manaf Mukhayyar's view of waqf management emphasizes the importance of separating personal assets from waqf assets, transparent management, and layered accountability, so that

⁷Aulia Tri Syamsul Alam, "Strategi Fundraising Harta Benda Wakaf Oleh Pondok Pesantren Darunnajah 2 Cipining" (Fakultas Ekonomi dan Bisnis, Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2018), <https://repository.uinjkt.ac.id/dspace/handle/123456789/39144>.

⁸Isa Anshori, "Peran Dan Manfaat Wakaf Dalam Pengembangan Pendidikan Islam (Studi Kasus Di Madrasah Tsanawiyah, Pesantren Al Andalusia Caringin Sukabumi Jawa Barat Indonesia)," *Jurnal Tabdzibi: Manajemen Pendidikan Islam* 3, no. 1 (2018): 27–38, <https://doi.org/10.24853/tahdzibi.3.1.27-38>.

⁹Ali Imron, "Manajemen Wakaf Produktif Untuk Pengembangan Pendidikan Islam Pada Yayasan Baitusy Syakirin Srihardono Pundong Bantul Perspektif Manajemen Islam" (Fakultas Ilmu Agama Islam, Universitas Islam Indonesia, 2024), <https://dspace.uui.ac.id/bitstream/handle/123456789/50242/22913033.pdf>.

waqf can become the principal source of funding for Islamic education. The implementation of waqf management at Darunnajah is presumed to contribute significantly to the independence, sustainability, and quality improvement of education through the management of land, buildings, cash funds, and productive business units, whose proceeds are used for education subsidies, student scholarships, and the development of boarding-school branches.

However, among the business sectors already in operation, some are managed with shortcomings—lacking the trustworthiness needed to build sound management of these ventures—and face problems related to human-resource management and business management. Therefore, improvements in management and governance are required to organize these ventures and to yield results commensurate with their purpose, so that the objectives of these business sectors are achieved. In addition, education can produce good outcomes consistent with the vision and mission of Darunnajah Islamic Boarding School.

This study aims to identify K.H. Abdul Manaf Mukhayyar's views on waqf management in the development of Islamic education at Darunnajah Islamic Boarding School, Jakarta, and to analyze the implementation of the waqf management that he applied in supporting the sustainability and quality of education at the boarding school.

Method

This study employs a qualitative approach with a field-research design,¹⁰ which enables the author to explore and analyze waqf management practices comprehensively through observation, in-depth interviews, and documentation.¹¹ This method was chosen based on the need to gain a deep understanding of the views and practices of

¹⁰Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif, Dan Re&D* (Bandung: Alfabeta, 2017); Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2017).

¹¹Djam'an Satori dan Aan Komariah, *Metodologi Penelitian Kualitatif* (Bandung: Alfabeta, 2010).

waqf management carried out by K.H. Abdul Manaf Mukhayyar in the context of developing an Islamic educational institution.

The population of this study comprises all stakeholders who possess knowledge of, and direct involvement in, the waqf management of K.H. Abdul Manaf Mukhayyar at Darunnajah Islamic Boarding School, Jakarta. These stakeholders include the family and descendants of K.H. Abdul Manaf Mukhayyar, as those who historically understand and are involved in preserving the waqf trust;¹² the Board of Nazir of Darunnajah as the principal manager of waqf assets;¹³ the administrators and managers of the Darunnajah Foundation as those responsible for implementing and developing waqf for education;¹⁴ as well as official documentation related to Darunnajah's waqf, which serves as supporting data to strengthen the validity of the research.¹⁵

This study uses purposive sampling, taking into account the involvement and knowledge of the informants regarding waqf management at Darunnajah Islamic Boarding School.¹⁶ Through this technique, six key informants deemed most representative were selected: K.H. Sofwan Manaf, the founder's son, who understands the vision and waqf trust of K.H. Abdul Manaf Mukhayyar; K.H. Hadiyanto Arief, the head of Darunnajah Islamic Boarding School; H. Abdul Haris Qodir, secretary of the Darunnajah Foundation; K.H. Mustofa Hadi Chirzin, a member of the Board of Nazir; Fitriana Hidayati, of the finance division, who manages the waqf financial reports; and K.H. Busthomi Ibrohim, chairperson of the Darunnajah Foundation. These six informants were chosen because of their strategic positions and direct involvement in the management and

¹²Setiono, *Biografi K.H. Abdul Manaf Mukhayyar*.

¹³Manaf and Mahmudi, *20 Tahun Dewan Nadzir Darunnajah*.

¹⁴Mahrus Amin, "Khutbatul Arsy Pekan Perkenalan Pondok Pesantren Darunnajah," *Buletin Darunnajah*, 2022.

¹⁵Catherine Marshall and Gretchen B. Rossman, *Designing Qualitative Research*, 6th ed. (California: Sage Publications, 2016).

¹⁶Suharsimi Arikunto, *Dasar-Dasar Evaluasi Pendidikan* (Jakarta: Sinar Grafika Offset, 2017); Sugiyono, *Metode Penelitian Administrasi: Dilengkapi Dengan Metode R & D* (Bandung: Alfabeta, 2018).

development of waqf, which enabled them to provide relevant and in-depth data for the research.

Data collection was carried out through three means: in-depth interviews, documentation review, and non-participant observation.¹⁷ The interviews were conducted in a semi-structured manner, averaging 45 minutes per informant, both online (via WhatsApp voice notes) and offline (face to face), in order to elicit in-depth information on waqf management.¹⁸ The documentation review covered primary documents such as waqf pledge deeds, waqf charters, land certificates, and the organizational structure, as well as secondary documents such as biographies, history books, bulletins, and official publications of Darunnajah Islamic Boarding School. Meanwhile, non-participant observation was carried out by directly observing waqf assets, educational facilities and infrastructure, operational activities, and waqf management mechanisms, without involving the researcher in the ongoing activities.

The collected data were analyzed using the Miles and Huberman interactive model, which comprises three concurrent activities: data condensation, data display, and conclusion drawing/verification. In the condensation stage, the interview results were transcribed, then sorted and coded according to waqf-management themes such as asset separation, accountability, and sustainability; the display stage involved constructing a thematic matrix linking the informants' statements to the supporting documents; and the verification stage involved drawing conclusions and tracing them back to the source data. To ensure the validity of the data and to minimize potential bias on the part of the boarding-school leaders, this study applied two validation strategies procedurally. First, source triangulation was conducted by comparing the accounts of the six informants of differing positions the founder's family, the head of the boarding school, the foundation secretary, the Board of Nazir, and the finance division and cross-checking them against documentary

¹⁷Marshall and Rossman, *Designing Qualitative Research*.

¹⁸Moleong, *Metodologi Penelitian Kualitatif*.

evidence such as waqf pledge deeds, financial reports, and land certificates; where discrepancies were found, the researcher re-examined the context until consistent data were obtained. Second, member checking was conducted by returning summaries of the interview results and the preliminary interpretations to the key informants for confirmation of their accuracy before the data were established as findings, so that the researcher's interpretation did not deviate from the informants' intended meaning.

Result/Finding And Discussion

K.H. Abdul Manaf Mukhayyar's View on Waqf Management for the Development of Islamic Education at Darunnajah Islamic Boarding School

K.H. Abdul Manaf Mukhayyar understood waqf management as a system of governance that is not only administrative but also spiritual and social.¹⁹ He emphasized that waqf must be conducted on the principles of professionalism, accountability, and sustainability so that it truly becomes a productive resource.²⁰ For him, waqf is a great trust whose sanctity must be preserved, separated from personal interests, and oriented toward the benefit of the community.²¹ This concept became a strong foundation for developing Darunnajah Islamic Boarding School until it could stand independently and earn public trust.²²

According to K.H. Abdul Manaf, the main objective of waqf management is to make waqf a stable and sustainable source of funding for Islamic education. With sound waqf management, the boarding school not only possesses adequate facilities and infrastructure but is

¹⁹Dalhari, "Manajemen Wakaf," *At-Tujar* 10, no. 01 (2022): 1–17, <https://ejournal.kopertais4.or.id/mataraman/index.php/atTujjar/article/view/4765>.

²⁰Munawar, "Profesionalitas Nazir Wakaf"; Kasdi, "Peran Nadzir Dalam Pengembangan Wakaf."

²¹Diana Mutia Habibaty, *Kompetensi Nadzir Pada Wakaf Produktif Ditinjau Dari Undang-Undang No 41 Tahun 2004 Tentang Wakaf*, Al-Awqaf: Jurnal Wakaf Dan Ekonomi Islam, vol. 10, 2017.

²²Manaf and Mahmudi, *20 Tahun Dewan Nadzir Darunnajah*.

also able to provide education subsidies, teacher welfare, and scholarships for students.²³ Thus, the purpose of waqf does not stop at physical construction but also reaches the improvement of educational quality and institutional independence, enabling it to continue producing an excellent Muslim generation.²⁴

The waqf-management approach applied by K.H. Abdul Manaf at Darunnajah integrates spiritual values with modern management principles. He applied management functions such as planning, organizing, actuating, and controlling within each waqf business unit.²⁵ Financial reports were prepared regularly, evaluations were conducted periodically, and the delegation of tasks was carried out systematically, so that each waqf asset became truly productive. This approach demonstrates that waqf can be managed professionally, much like a corporation, yet remain oriented toward worship and social service.²⁶

Orderly and productive waqf management has proven to have a significant impact on the quality of education at Darunnajah Islamic Boarding School.²⁷ From the proceeds of waqf management, the boarding school can build adequate educational facilities, provide cost subsidies, and ensure the welfare of teachers. This keeps education at Darunnajah affordable yet of high quality. Moreover, the boarding school's financial independence grants it the freedom to determine educational policies without external intervention, allowing the

²³Darojat, "Peran Wakaf Dalam Pendidikan Islam."

²⁴Samsul Bahri, "Pengembangan Pendidikan Islam Di Era 4.0," *Transformatif* 3, no. 2 (2019): 241–75; S. Sauri, N. Nursyamsiah, and Y. Nurbayan, "A Critique of Local Wisdom Values in Indonesia's Pesantren," *Pertanika Journal of Social Sciences and Humanities* 26, no. 1 (2018): 37–50.

²⁵Esti Alfiah, "Manajemen POAC Wakaf Di Indonesia," *Jurnal Zakat Dan Wakaf* 7, no. 2 (2020): 117–31.

²⁶Aisyah Ayu Musyafah Syafah, "Optimalisasi Kinerja Pegawai Pembuat Akta Ikrar Wakaf (PPAIW) Dalam Pelaksanaan Hukum Wakaf Tanah Di Indonesia," *Jurnal Pembangunan Hukum Indonesia* 5, no. 1 (2023): 154–71, <https://doi.org/10.14710/jphi.v5i1.154-171>.

²⁷Ahmad Muhajir Algadri, "Evaluasi Implementasi Kebijakan Pemberdayaan Nazhir Wakaf Di Jakarta," *Jurnal Bimas Islam* 10, no. IV (2017): 665–82.

institution to pursue its vision of forming an independent and high-integrity Muslim generation consistently.²⁸

K.H. Abdul Manaf Mukhayyar's view of waqf management shows that waqf is not merely an act of worship but also a strategic instrument for building the independence of Islamic education. Through a clear concept, focused objectives, a systematic management approach, and a close relationship with educational quality, waqf management at Darunnajah has proven to be an important foundation for maintaining sustainability while improving the quality of education. This model can serve as an example for other boarding schools in managing waqf productively, transparently, and with an orientation toward communal benefit.

The Implementation of Waqf Management According to K.H. Abdul Manaf Mukhayyar in the Development of Islamic Education at Darunnajah Islamic Boarding School

The management of waqf assets at Darunnajah is one of the main foundations for the continuity of Islamic education. According to K.H. Abdul Manaf, waqf assets must be managed productively and with a long-term orientation. The assets owned include land, buildings, oil-palm plantations, and acacia plantations, as well as various business units such as travel services, car rental, and culinary ventures.²⁹ This management involves the Board of Nazir, the foundation administrators, and a dedicated department that ensures waqf assets make a tangible contribution to education. Since 1974, management has been carried out in a planned and systematic manner, so that the waqf assets have not only endured but also grown and supported the independence of the boarding school.

The following table presents the utilization of Darunnajah's waqf land as supporting data on the management of its waqf

²⁸Michael Agyemang Adarkwah, "GenAI-Infused Adult Learning in the Digital Era: A Conceptual Framework for Higher Education," *Adult Learning*, 2024, <https://doi.org/10.1177/10451595241271161>.

²⁹Rinto Anggara, "Buletin Darunnajah Edisi 31: 8 Windu Darunnajah Menubar Cahaya" (accessed August 2, 2025), <https://darunnajah.com/buletin-darunnajah-edisi-31/>.

landholdings. Waqf assets are used for education and as productive waqf; productive waqf is used for plantations or business sectors in order to support the economy and the continuity of Darunnajah's waqf.

Tabel 1. Utilization of Darunnajah's Waqf Land

No	Land Location	Area / m ²	Utilization %	Education	Notes
1	Jl. Ulujami Raya No. 86 Pesantren Darunnajah Ulujami	73.227	100%	73.132	Education & Business
2	Darunnajah 2 Cipining Bogor	2.050.000	100%	56.106	Education & Business
3	Darunnajah 3 Serang	30.693	100%	7.264	Education
4	Darunnajah 4	67.832	50%	1.728	Education
5	Darunnajah 5 Cikuesik Pandeglang+ gh 10	120.940	100%	5.714	Education & Coconut Plantation
6	Darunnajah 6 Mukomuko	3.150.000	100%	8.180	Education & Plantation
7	Darunnajah 7 Nunukan	20.000	0%	-	Under establishment
8	Darunnajah 8, 13 Cidokom +gh 2	114.109	50%	20.715	Education & Guest House
9	Darunnajah 9 Pamulang	14.729	100%	5.546	Education
10	Jl. H. Garie Bintaro	2.400	100%	2.222	Education & Baitul Ansar
11	Darunnajah 11	47.317	40%	757	Education
12	Darunnajah 12 Dumai	3.086.140	60%	1.782	Education & Oil-palm Plantation
13	Darunnajah 14+gh 9	146.320	40%	11.388	Education
14	Darunnajah 15	2.272	100%	396	Education
15	Darunnajah 16 Lampung	69.000	30%	744	Education & Cassava Cultivation
16	Darunnajah 17 Serang	47.317	50%	7.432	Education
17	Darunnajah 18 Sukabumi	63.000	5%	-	Shelter house
18	Darunnajah 19 Karawang	102.199	40%	840	Education
19	Darunnajah 20	34.112	25%	3.102	Education
20	Darunnajah 21	67.000	25%	616	Education
21	Darunnajah 22	117.945	25%	924	Education
22	Darunnajah 23 Pandeglang	103.200	15%	3.488	Education
23	Vila Bandung 1+4	311	100%	309	Lodging

No	Land Location	Area / m ²	Utilization %	Education	Notes
24	Vila Cipanas 2+3	2.395	100%	786	Training Centre
25	Vila Jawa Timur 5+6+7	464	100%	394	Lodging
26	Perumahan Guru Pondok Aren	2.740	25%	2.740	Baitul Ansar
27	Ruko Citra Raya	67	100%	67	Leased
28	Ruko Serang Baru	96	100%	96	Leased
29	Ruko Widya Asri	204	100%	204	Leased
30	Cibubur	2.050	0%	-	Land swap (ruislag)
31	Kalimantan Timur	300.000	0%	-	Status quo
32	Kalimantan Utara (ruislagh no 30)	1.380.000	0%	-	Plantation and boarding-school in process
Jumlah		11.216.029	8.872.543	216.672	
		100%	79%	2%	

Source: Darunnajah Foundation documents on waqf land utilization, 2025

Another finding shows that waqf management at Darunnajah is carried out collectively by involving the Board of Nazir. K.H. Sofwan Manaf explained that the leadership, the directors, the founding family, and the teachers also serve as Nazir in managing waqf. The results of this management are evident in assets covering 1,102 hectares, of which 150 hectares are used for education and the remainder utilized as productive land such as plantations. This is reinforced by the doctrine in the *Fath al-Wabbab*, which affirms that a Nazir is obliged to safeguard, develop, and manage waqf assets so that their benefits may continue to be felt. Thus, the role of the Nazir at Darunnajah is key to the success of waqf management in supporting Islamic education.

Table 2. Management of Darunnajah Waqf Land, 2025

Utilization of Waqf Land	Meters	%	Hectares
Total land	11.216.029		1121,603
Productive waqf	8.872.543	79,11	887,2543
Education	216.672	1,93	21,6672
Not yet managed	2.126.814	18,96	212,6814



Source: Darunnajah Foundation documents on waqf management, 2025

These findings need to be brought into dialogue with the theory of sustainability in waqf management and with conventional asset-management theory. In conventional asset management, the sustainability of assets is generally measured through the maximization of financial returns and cost efficiency, with relatively centralized ownership and control. The Darunnajah model partly supports this logic: the principles of asset productivity, the diversification of business units, and layered audits are consistent with modern asset-management practice, which emphasizes efficiency and accountability. At the same time, however, this model rejects some of the basic assumptions of conventional asset management. Unlike commercial assets that may be transferred, pledged, or liquidated for profit, the principle of strictly separating personal assets from waqf assets that was conceived by K.H. Abdul Manaf instead establishes the perpetuity of the asset's principal (corpus) as a non-negotiable limit, so that the orientation of sustainability shifts from the accumulation of profit toward communal benefit and the continuity of educational services. Accordingly, these findings confirm the theory of productive-waqf sustainability namely, that waqf assets endure only when their surplus is reinvested and their governance is accountable while at the same time correcting conventional asset-management theory by demonstrating that

institutional sustainability can be achieved without motives of private ownership and profit accumulation, but rather through the collective accountability mechanism of the Board of Nazir, which separates the interests of the founding family from the management of the waqf trust.

The waqf funding at Darunnajah derives from land, buildings, cash donations, and more than 200 productive business units. K.H. Abdul Manaf emphasized the importance of separating personal assets from waqf assets so that the waqf trust is preserved. The allocation of funds is focused on education financing, ranging from school-fee subsidies and student scholarships to assistance for teachers' families. The fund-management mechanism involves internal audits, approval by the Board of Nazir, and an annual budget plan (RAPB). Transparency and accountability are the guiding principles, so that waqf funds can have a broad impact, not only on physical facilities but also on improving the quality of Islamic education at the boarding school.

Evaluation is an important aspect of waqf management at Darunnajah, ensuring that waqf assets and funds are used optimally.³⁰ K.H. Abdul Manaf emphasized the importance of control through financial reports, performance reports, and routine audits. Evaluation is conducted in layers (weekly, monthly, and annually) through Board of Nazir meetings and a grand audit. The evaluation indicators include the success of the business units, investment growth of at least 30%, and an increase in the number of students and in educational facilities. With this structured evaluation, weaknesses can be identified and corrected promptly, while successes can serve as a basis for the next development strategy.

The implementation of waqf management has proven to have a major impact on the continuity of education at Darunnajah. The proceeds of waqf management enable cross-subsidies, making the cost

³⁰Alfiah, "Manajemen POAC Wakaf Di Indonesia."

of education more affordable.³¹ Students, teachers, and staff directly enjoy benefits in the form of scholarships, fee reductions, and improved welfare. In addition, waqf management also supports the financing of Darunnajah's new branches, thereby broadening the reach of education. This positive impact strengthens public trust while demonstrating that professionally managed waqf can become a primary instrument in building independent and sustainable Islamic education.

The implementation of waqf management according to K.H. Abdul Manaf Mukhayyar at Darunnajah shows that waqf is not only an act of worship but also a strategic instrument for the independence of Islamic education. Through productive asset management, transparent fund allocation, systematic evaluation, and tangible impacts such as fee subsidies and the development of boarding-school branches, waqf management has proven to be a main pillar of Darunnajah's success. This implementation model exemplifies how waqf can be optimized to support the sustainability of Islamic education on principles that are professional, accountable, and oriented toward communal benefit.

Conclusion

This study answers its two main questions concisely, as follows. First, in the view of K.H. Abdul Manaf Mukhayyar, waqf management is not merely an act of worship but a governance instrument grounded in three core principles: the strict separation of personal assets from waqf assets, transparency, and layered accountability. These three principles conceptually function as an antithesis to traditional waqf governance that relies on familial ties, so that waqf can be positioned as a lasting source of education funding free from personal interests. The theoretical implication is that these findings enrich the theory of productive-waqf sustainability by affirming that the sustainability of waqf assets is determined not solely by financial productivity but by an

³¹Siti Sundari, "Wakaf Produktif Sebagai Strategi Pemberdayaan Ekonomi Masyarakat Menuju Pembangunan Berkelanjutan Di Era 4.0," *Jurnal Ekonomi Syariah* 2, no. 1 (2023): 59.

architecture of collective accountability that separates ownership from the management of the trust.

Second, the implementation of waqf management at Darunnajah demonstrates that these principles can be operationalized through the management of productive assets covering 1,121 hectares, transparent fund allocation through the annual budget plan (RAPB) and internal audits, layered evaluation by the Board of Nazir, and a cross-subsidy mechanism that directly affects the affordability and expansion of educational access. Theoretically, this model corrects the assumptions of conventional asset management by showing that institutional independence can be achieved without motives of private ownership and profit accumulation, but rather through accountable collective governance. Thus, K.H. Abdul Manaf Mukhayyar's waqf model offers a framework of accountable, independent, and sustainable educational-waqf governance that can serve as a reference for other Islamic educational institutions.

This study has several limitations. Its scope is confined to a single institutional case Darunnajah Islamic Boarding School so that the generalization of its findings must be made with caution. In addition, the data are drawn from internal informants and foundation documents, while the economic efficiency of the productive waqf business units has not been measured quantitatively. Future research is therefore encouraged to test this model comparatively across several boarding schools, and to conduct quantitative analyses of the economic efficiency of productive waqf business units for example, by measuring the ratio of surplus to operating costs, the rate of reinvestment of business proceeds, and the tangible contribution of each business unit to education financing so that the economic sustainability of this educational-waqf model can be evaluated more objectively.

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